

162.

TWO SERMONS,

on these wordes of Peter
the Apostle:

Honour all men;
Love brotherly fellowship.
Epist. i. chap. 2. vers. 17.



Preached at Marlebrough the se-
venth of Nouember, and fift of Ia-
nuary 1595. by Charles Pynner,
Minister of the Church of Wo-
top-Bassett in North-
Wiltshire.

Gal. 6. 10.

While we haue time, let vs do good unto
all men; but especially unto them, which
are of the household of faith.

LONDON
Printed by Thomas Creede.

1597.

SOCIETATIS

ON THE HINDUSTAN
BY A HINDU WORKER
AND HIS SON
TRANSLATED BY
A. R. DIXIT
ILLUSTRATED
BY
R. S. DIXIT

Medieval Latin by John M. Thompson
and the Latin reader, introduction to Latin
Literature, Cambridge University Press, 1971.

London

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TO THE RIGHT HO-
nourable, and my especiall good
Lady, Anne, Ladie de La Warr,
wife unto the L. de La Warr that now
is grace, mercie, and peace, fram
God the Father, and from
the Lorde Iesus
Christ.



Adame, when at
the request of my
worshipfull and
godly friend, Ma-
ster John Bailiffe,
the Maior of Marl-
brough, I had there preached these
two Sermons; I purposed euen
the (though thwarted til now by
some occasions) to offer the same

A iii vnto

THE EPISTLE

vnto your Ladiship, in part of paiment of a much greater summe, which for many your benefites (as manie knowe, and my selfe most willinglie acknowledge) is due vnto you. And the rather I haue done this, and in this kinde sought some part of recompence, because as *David* sayth vnto God, *One day in thy Courts, is better then a thousand:* So your whole life telleth vnto others, and to mee especially, that one Sermon, yea one sentence of the Lawe of G.O.D,

Psal. 84.13 is dearer vnto you then thousands of Gold and Siluer. And therfore this spark of Gods grace, howe little so euer it be, (if any at al it be) I know wil be accepted of your Ladiship, and all other of like spirite: in which hope

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hope I haue beeene bold to make it
publike : desiring it may worke
that good in others , which the
like labours of others by Gods
grace, (and I humbly thanke him
for this grace) in some measure
hath wrought in mee. And I pray
God this zealous care may still be
in vs, & chiefly in those that haue
receiuied most, to helpe them which
especially haue neede thereof, as
lacking the liuelie voyce of theyr
owne pastours. In the want of
which duetie in many most lear-
ned (of whome, howe many, haue
receiuied how many taléts, which
go not abroade, or so broade as
they might) eu'en he, which hath
receiuied a little (I speake for my
selfe) may, I trust, bee allowed to

A iiiii. giue

THE EPISTLE.

give a little. *Whiche if there be a willing minde first (as sayth the Apostle) it is accepted according to that a man hath, and not according to that he hath not.*

The Lord Iesus preserue your good Ladyship, with my honouable good Lord, and your happy children, (happie, if they knowe their happinesse of such their parents:) and increase in you the graces of his holy spirite. Amen.
From London the second of Au-
gust, 1597.

To our Honours bounden, and in
all dutie to command:
charles Pynier.



THE FIRST Sermon.

1. Psl. Chap. 1. Vers. 17.

Honour all men.



He Apostle in these words, not so much teacheth the faithfull to whome hee writeth, as exhorteth them vnto certaine duties, which it seemeth they knew before. Like as himselfe in this, and his other Epistle, with the rest of the Apostles, and indeede all the holy Scriptures, both of the old and new Testament, are very plentifull in this matter of exhorting. These things commaunde
and

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I.Tim.4.11 and teach, saith Paul to Timothie, the first & fourth. That which is taught must be commaunded : like as that which is commanded must first bee taught. Which sheweth our duties (deereley beloved), and how restle we are, and needing a spurre in the knownen way.

And yet it may bee, many Phillips heere, not so vnwilling to embrace their dutie, as not knowing what dutie is, that they may embrace it. In the fourteenth of John, If ye had knownen me (saith Christ) ye should have knowne my father also: and from henceforth ye know him, and haue seen him. Phillip saide unto him, Lord, shew vs the Father, and it sufficeth. So we shew vs what it is to honour all men, and we will honour them: What is the brotherhood, & we will loue them: what it is to feare God, and we will feare him: and so forth. But Iesus said vnto him: Phillip, I haue beeene so long time with you, and hast thou not knowne me?

Ioan.14.7,
1, 2 seq.

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he that hath seen me hath seen my Father. I cannot challenge you, as Christ doth Philip, I haue bee[n] so longe
with you: for I haue bin seldom[e]
with you. Neither yet can your own
Pastours so challenge you, notwithstanding
their bodily presence, which you haue had much longer
time, then Christ was with his dis-
ciples: because they haue not so
preached and shewed Christ vnto
you, as Christ his father to his disci-
ples.

And whence this deadly plague
should come, I knowe not, except
partly from the the measles of the
Gergesites, contented, rather then
they would bee at any cost with
Christ, to be without him: and partly
from the severitie of God against
this sinne and others: who despiseth
vs in this prophane[n]esse, as once his
owne people, *Israel* and *Judea*, in the
eleventh of *Zacharie*, the Lorde by *Zach. 11.9.*:
the Prophete denouncing thus: Then

I said,

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I saide, I will not feede you : that that dyeth, let it die : and that that perisheth, let it perish. As Christ also telleth
Math.23,38 them in the 23. of Mathew, that
they are giuen ouer : Beholde (saith he) your house is left unto you desolate.
O my people (sayth the Lord by Esay)
They which lead thee, mislead thee,
and hide from thee the way of thy
pathes.

Isa.3,12

2. Cor.4,6

And yet lo (deereley beloved)
some parte of your pathes; as a stran-
ger that passeth by, and is content to
go a little with you, to shewe you
the way that GOD hath shewed
him. *For God that commaundeth the
light to shine out of the darkenesse (sayth
the Apostle, the second to the Corin-
thians, chap. 4. ver. 6.) is he, which hath
shined in our hearts, to give foorth the
light of the knowledge of the glorie of God
in the face of Jesus Christ.* And hee it is
which hath lighted our candle; not
that we shold put it vnder a bed or
vnder a bushel, but on a candlestick;

that

that it may giue light vpon the
whole house. And, lo, now it shal
beth vpon your candlestick to shew
you some parte of the way, which
you must walke.

The first steppe vnterof, is this,
Honour all men : the seconde this,
Love brotherly fellowship, or the bra
therhood : the third this, Feare God
and the fourth and last this, Honour
the King.

And yet it seemeth this last point
needed not to haue bin added by the
Apostle, having spoken so largely at
the first, saying, Honour all men. For
is the King no bodie ? Yes verily,
hee is more then any besides : and
therefore hath a speciall honour by
himselfe. In which respect the Apo
stle saith againe more distinctly and
particularly of him, Honour the King,
but of this in place.

We haue therefore heere in
the first place or point of this exhort
ation, Honour all men, a generall
honour,

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honour, which respecteth all men; as well those from whom it is due; as those vnto whom it is due: that is to say, an honour which all men owe to all men; and each man to each, and euerie man: the King himselfe not excepted, in that dutie which hee oweth to his meanest subiect. And therefore is hee called both by profane writers, as also by the prophets, and namely *Ezechiel the 34.*
The sheapeheard of the people. VVeto the sheapeheards of Israel. And again. Hearre the word of the Lord, O ye sheapeheards. Where hee speaketh as well to the ciuill, as Ecclesiasticall Magistrate, as it is in the Psalme, *Thou didst leade thy people like sheepe by the hand of Moses and Aaron.* The office therefore of Kings and rulers, is to leade and feed the people, and to doo them good.
A.
 And this is the thing which so generally is here commanded, & commended vnto vs by the name of Honour; even our dutie of doeing good

Ver. 9.

Psal 77.20.

good vnto al that especially used our
good. For first that this is due, it ap-
peareth by another Apostle, saying,
Looke not euerie man on his owne thinges:
but every man also on the things of other
men, Phillip. 2.1 and 4. And againe, to
the Galathians, the 6, and 10. *V* white
vnhauentime let vs do good vnto al, speci-
ally those that are of the household of faith.
And in the third of the Proverbs, Prou. 3.27.
V withhold not good frō the owners ther-
of, when it is in thy power to do it. Where
note, that hee calleth the needie the
owners of thy good, or benefit, as
due vnto them: the enemie himselfe
not excepted: considered, not indeed
as an enemie (for that is not possible,
unless wee shoulde conspire against
ourselves) but as a man, and so com-
meth hee within the compasse of
this honor of the Apostle, *Honour all
men.* For this honor, as all other du-
ties, must not onely bee pure and
without hypocrisie, but full & per-
fect in all her parts; not partiall, ex-
cluding

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cluding any, but including all, even
the enemy: as Christ also teacheth
vs by his owne example, in the fift of
Mathem. But I say unto you, love your e-
nemy: blesse them that curse you, do good
to them that hate you, & pray for them that
hurt you, and persecute you, that ye may be
the children of your Father which is in
heauen. For hee maketh his sunne to rise
on the evill and on the good, and sendeth
raine on the iust and unijust. Ie shal there-
fore bee perfect as your father which is in
heauen is perfect.

And secondly that this duty done,
is honourable: it is plaine also by the for-
mer Apostle, in the fift of the first
to Timotheus to elders (saith he) which

1. Tim: 5,17 rule well, i.e. morthie of double honor,
specially that that labour in the word and
doctrine. Where hee speaketh pro-
perly of the wage and maintenance
of the minister, to be allowed vnto
him according to the waight and
worthiness of his worke and labor,
as appeareth by that that followeth:

gnibus

For

For the Scripture saith (saith the A. I. Ver. 18.
postle) Thou shalt not molest the mouth
of the Ox that treadeth out the corne.
And againe, The Labourer is worthie of
his hire. And in the same place spea-
king of poore widowes that liued
well, and had no kindred able to re-
ueue them, hee commendeth them
to the prouision of the Church, and
saith, Honour widowes that are widowes
Ver. 3.
indeedes. And in the 15. of Matthe. Mattha. 5.
Christ very sharply reprooueth the
Scribes and Pharisies, for loosing
the bands of this dutie, and bringing
this honour into contempt in chil-
dren towards their parents, especial-
ly such as were poore and needie, &
lay (as we say) vppon their childrens
hands. For these hypocriticall & co-
uerous Maisters had so preferred in
holiness and worthinesse, the gold of
the Temple before the Temple, and the
gift of the altar before the Altar, be-
cause they could sweep away the
gold and the gifts, and turn them to

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the maintenance of their pompe and pleasure; that the people as (they taught them) did euer well to bring, bring. And howe euill so euer they were, and whatsoever euill they had done, as a thiefe that robbeth on the Plaine, yet if the Priest had received their gifts, and sanctified them in the Temple, they were as safe (as they thought) and as well shrowded in this hipocrisie from all danger of the wrath of God, as the theefe is in his den, as the Lorde also by the Prophet Jeremie obiecteth to them.

Iere.7,11

4.

And this went so farre (as I sayde) that if a sonne, or a daughter, (who themselves had somewhat, and had their father and mother relying on them) had carried all to the Temple, and left themselues so needie, that scarcelie, or not at all they were now able to relieue their Parents, yet all was well. For if the father or mother complaining for maintenaunce, the sonne had aunswered, Gift, as it is

is in the fifteenth of Mattheu, or as in
the seuenith of Marke, Corban, that
is gift: (The Verb is wanting which
must bee supplyed; thus, gift it is,
or, become gift, and giuen alreadie,
wherewith thou mightest bee hel-
ped and relieved at my handes;) he
was free, that is to say, faultlesse, by
theyr doctrine. VVho to establish
theyr owne Tradition, of freeing
men from sinne, in such a case as
this, had abrogate (as Christ char-
geth them) the commaundement
of GOD, saying, Honour thy Fa-
ther and thy Mother. And againe,
I will have mercie and not sacrifice. This
mercie therefore, comfort, and re-
lief, which shoulde bee bestowed
vpon the needie parents, is the ho-
nour, which the Sonne or Daugh-
teroweth vnto them, in case, more
then gifts or sacrifices vnto the Tem-
ple; and therefore is honor indeed:
which God so esteemeth of, and so
alloweth to bee don, that rather

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then it should not be don, he is content to want some part of his owne outward honor, as here we see.

And in deede these, I meane the needie of all sorts, specially those that concerne vs most, are the liuelie Images, which our Papall men, and great Pharisaicall doctours shoude haue taught the people to honour, and to bring their gifts and presents vnto, and not to the Church walles and windowes, to stockes and stones, Roode-lostes, and the like, stumbling at the same stonē that their fathers did. For there is in the person of man aboue al other things, a certainte excellencie and dignitie, as the Image of God, so to be honored of vs, that wee preserue it by all meanes possible. And therefore in the Lawe of murther it is ordained, that hee that sheddeth mans blood, by man shall his blood bee shedde, because hee destroyeth the Image of God.

Gen.9.6.

VVhat is man (saith David)

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Daniel) that thou art mindfull of him? Psal. 8. 6.

Heb. 1. 6, 7.

Thou madest him little inferiour to the Angels, thou crownedst him with glorie and honour, and hast set him aboue the workes of thy handes. Which is as true of him that hath nothing (if we respect the right and prerogatiue of his creation) as of him that hath all things, and wanteth nothing. In the Lawe it is commaunded, that if the neighbours Ox, or Asse goe astray, we shall turne them into the way. Hath God care of Oxen? Doubtless he hath. But much more of the neighbour himselfe. For after the same sort Christ reasoneth in the 12. of Mathew, *VVhat man (sayth he) shall there bee among you, which if he shall have a sheepe fallen into a pit on the Sabbath day, will not take it, and lift it up?* How much more then (saith he) is a man better then a sheepe? This bettertie therefore and excellencie of mans creation must be honored and attened of vs with all helps necessarie to

maintaine it. For this is the greatest honor that we can do vnto it.

As in deed what greater shewe of contempt (which is contrarie to honour) can there be then this, to turne away the face, and so little to regarde a thing, as not to bestowe the looking on it. Euen as they do which denie these duties of loue and compassion towardes their needie brethren.

Math:5, 2 Give to him that asketh, and from him that woulde borrowe of thee,

(sayeth Christ) turne not thou away.

Ilay 5, 6, 7 Is not this the fast that I have chosen (saith the Lorde by Esay in the fiftie eight Chapter) to loose the cruell bandes, and let the oppressed go free; to deale thy bread to the hunorie, when thou seest the naked, to couer him, and not hide thy selfe from thine owne flesh? And therefore the Priest and the Leuite despised the man which fell into the handes of Theues, and lay wounded and halfe dead betweene Hiericho and Hierusalem. For they came by and looked on him

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him (sayth the text) as stumbling at
a Dogge. But then it followeth,
They passed by on the other side, in con- Luke 9:32
tempt of him. As indeed what greater contempt of his person then this,
to passe so by, and to see him perish.
Like as it was honourable done of
the Samaritan to take him vp, com-
fort him, and prouide for him. A
worke more acceptable, and more
necessarie to bee done (as the case
may require) then diuine Service it
selfe vpon some Sabbath day. as
Christ in manie places sheweth vs,
and namely in the third of Marke, in
the example of the man with the wi- Marke 3:1,3
thered hand. 3,&c.

Out of which place we may rea-
son thus for the poore man, agaynst
the contempt of the Priest & Leuite,
that because they did not save life
when they might, they did eu'en kill
him. For whē the enemies of our Sa-
uior Christ watched to see if vpon the
Sabbath day he wold heale this man

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Vers. 4

with a withered hande, he being about to do it, first to conuict their malice, reasoneth thus: *Is it lawfull (saith he) to do a good deed on the Sabbath day, or to do euill? to save life or to kill?* Where hee yeeldeth thus much against himselfe; that if hee had not done that good deed to the poornotent person, he had done euill; and if he had not givien life to that dead member of his, he had so farre killed him. And therfore, as here he healeth him, so it is saide in the 8. of Mathew, that he healed all that were brought unto him. And though hee were often sought, yet (opportunitie obserued) we never reade that he denied, or turned backe any.

For where both these, as partes of
 Psal. 37,27 ¹⁷ dñe, are commaunded vs, Depart
 P al. 1,17,18 from euill, and doe good: Ceasse from
 euill, learne to doe well: one alone is
 not sufficient. And therfore in the 12
 Matt. 12,30 of Mathew, Christ sayth, *Hee that is not
 with mee, is against mee; and hee that go-
 getheth*

herith not with mee scatereske. And
Salomon in the tenth of the Proverbes, Prou. 19, 16
As Vineger (sayeth hee) to the teeth,
and smoke to the eyes, so is the flouthfull to
him that sendeth him: that is, hee of
whom dutie is required to bee done,
and doth it not. And though in the 9.
of Marke, Christ there seemeth to
say as it were the contrarie, Let him a-
lone, hee that is not against vs is on our Mhr 9, 40
part: yet hee meaneth thus, and un-
derstandeth it by comparison thus,
hee is so farre soorth with vs, as hee
is nor agaynst vs, and better then hee
who not onely is not with vs, but
also agaynst vs. For as dutie is in-
tirely kept in both these poynts, De-
cline from euill, and do good: so is it bro-
ken in both, as when wee not one
lie doo no good, but actuallie doo
euill. And our Sauiour Christ in
that place of Marke, speaketh of one
that was inclining and comming to
the Gospell, and did him and his
Disciples no harme, though as yet

he

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he did them no good, nor kept their
companie, as there were adde.

Gen, 4, 9

But this Cain had not learned,
as appeareth by his churlish answer
to GOD. *Am I the keeper of my Bro-*
ther? It might haue beeene answered
by God; Yes indeed art thou the kee-
per of thy brother, and to see to him,
and therefore much lesse shouldest
thou haue killed him, as nowe thou
hast doubly done: first, by not kee-
ping him; and then in killing him.

And doth not this brood of Cain
live yet with vs? & is not this voyce
too often heard? *Am I the keeper of*
my brother? must I looke to him? let
him looke to himselfe if hee will.
And although his neede be never so
great, and our hand never so strong,
yet for vs (as we say) hee may sinke,
or swim. These care not who wring,
Modo sibi sit bene, so they fare well.
And their doing, is as their saying,
(more then heathen wretches herein)
Every man for himselfe, & God for vs all:

as

as if God were bounde to doo for them; and they will do nothing but for themselves.

And yet these bodies in which we live, as it hath many members, so every member doth dutie one to the other. This house in which we now are, and serueth vs for this assembly, is so built, that one stone & iust stayeth vp another. And these vchie booke, in which we reade, are so made & compact, that letter serueth to letter, to make syllables; and syllables, words; and words, sentences; & by altogether we reade, and learne knowledge. This dutie therefore of seruing one another, & being common-weales men, not priuate-weales men, nature, and reason, & heathen can teach vs. *Non nobis solis nati* (saith one) *partim patria, partim parentes, and* so forth. *VVe are not borne onely for our selves, but partly our countrey, partly our parents, partly our friendes and neighbors will claime a right in vs.*

And

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¶ And indeede God and nature it selfe, hath cast all (almost) into communities and societies, greater, or lesset, as Cities and families, as wee see; the Lorde so ordering it at the first for necessarie sake, as wee reade in *Genesis*, *Bonum est hominem non esse solum*. It is gaad for man not to be alone. Who therefore as hee receiueth his good from other, so ought hee to minister helpe, and doo good to other.

¶ And therefore if thou do say with *Cain*; *Am I the keeper of my brother*, it shall be answered, Yes indeede art thou the keeper of thy brother, and thou must honour him, as the Apostle here commandeth, saying, *Honour all men*. And if thou do not so honour them as heere is taught, thou doest contemne them, and in contemning them dost kill them: as Christ before teacheth thee in the third of *Marke*. Where I may conclude, that it is not onely the fire of the wrath of God

Gen.2.18.

God, which hath brought this defolation vpon this place, where yet we may beholde and see many heapes of stones and dust, moystened no lesse with the teares of the afflicted, then with the raine from heauen: but the carelesse & mercilesse hearts of many, which still suffer it so to bee. In whome if this of Peter had taken place, there should now haue beeene no sighte of this destruction amongst vs.

Specially, there beeing so many, who in the dayes of our peace haue receeved so much. For this of the Aposle, Honour all men; being spoken generally to all, doth yet so require this honor: to be done of all, vnto all, that he, that hath most, must do most; and he, that hath little, must doo according to his litle. *VV* hich if there be a willing mind first (as saith the Aposle) it is accepted according to that a man hath; and not according to that he hath not.

^{2.} Cor. 8.13

And thus in doing this honour to

all

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all men, wee must obserue the proportion which pertaineth to vs, according to our portion. For of him, that hath received much, much shall bee required: and of him that hath received little, little shall be required. The summer must beare more in the building then the iuist or rafter; and if one talent may not bee digged into the ground, what shall be the judgement of those euill seruants which haue hid many talents, but this, Take

Matth.25 from them their talents, and binde them hand & foote, and cast these euill seruants into utter darknesse, there shall bee weeping & gnashing of teeth. And yet see in this parable, the euill seruant wasteth not his talent, nor abuseith it vnto oppression; but onely he vleth it not at al, & doth no good with it. For of that seed of Cain, which oppresse, kil, and destroy, which griende the face of the poore, as it is in the thirde of Esay: and in the second of Amos, which sell the iust for money, and the needie, prouari

Is.5,15
Amos:2,6

Calcedrum for a paire of shooes; I will
speak no more.

Onely thus, for the order of this
honour, he, whose hand hath most,
his charge is most: and he that hath
little hath charge for a little. Which
if everie man would looke vnto, as
herewee are commanded to Honour
all men: Lord, what a heauen (as I
may so say) of help would there bee
amongest vs? and howe true would
the prouerbe be, *Homo homini Deus*:
Man is God to man. And the poore
of the Land should be prouided for;
(as we are commanded in the 15. of
Deuteronomie) euен by the superflui- Deut. 25, 7.
ties of manies abundance, & seq.

And yet againe, as in this
honour here required, wee obserue
a proportion in those from whom it
is due: so likewise ought wee to do
in, and as concerning those, vnto
whome it is due: and all must ho-
nour all, but not alike; euen as all
are bounde vnto all, but not alike.

And

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And therefore the Apostle in the fifteent
1. Tim. 5, 8, th of the first to Timothie, maketh them dearest, who are nearest
to vs: If there be any (saith hee) that prouideth not for his owne, and namely for
them of his owne household, hee hath deni-
ed the faith, and is worse then an infidell.
And in the 6. verse of the same chap-
ter, If any fauful man or fauful wo-
man (saith he) haue widowes, meareng
of their kiane, and which are neere
vnto them, let them minister vnto them,
that is, let them helpe and releeue
them, and let not the churche bee charged.
Thus the father, oweth more to
the childe, the husband to the wife,
the brother, to his brother; yea, the
friende to his friende; (because hee
hath bounde him by a speciaall band)
then to any other. And if these will
not honor these, protect and defend,
helpe, comfort, and nourish them,
(as too often we may see this honor
wanting) it is because we are fallen
into the last times; of which the Ap-
postle

polise forewarned they shold bee
grecuous, it would euē grecue any
godly minde to see the maners of
them: For men (saith he) shalbe louers of
themselves, covetous, prouide boasters, and
so forth. At length he addeth, without
naturall affection.

^{2.}Tim.3.3

Which in a sort doubtlesse may be
extended euē to those also, which
deny this honour of which we speak
vnto their ioynt-neighbours, and
fellow-citizens: vnto whome by a
speciall band they owe more, then to
anie other; by reason of the mutuall
sociecie and cōiunction of the mem-
bers of the bodie politique, wherein
they are placed. And therfore ought
they more especially to reioyce and
suffe one with another, and to pro-
cure good one of another, because
the help or hinderance, the honour,
or rebuke of any member redoun-
deth to the whole body, in which e-
very member hath his part: as Paule
also speakeith of the naturall bodies:

^{1.}Cor.12.6

THE FIRST

And this made Moses first so severe
and courageous against the Egyptian,
whō he slue in defence, & anenging
the cause of one of his brethren: and
afterwardes so carefull to agree his
Countrymen and brethren, which
stroue together; saying, Sirs, we are bre-
thren, why da ye wrong one to another. A
great wrong, & much dutie broken,
whē a brother shal wrong a brother;
a neighbor his neighbor; one towns
man another; a citizen, his fellow ci-
tizen: when enuie, & debate, deceit,
and oppression shall raigne amongst
them, as strife in the members of the
same body: which reacheth home.

Gal. 5,15
*For if ye bite (saith the apostle) and devoure
one another, take heed least ye be consumed
one of another. Which is the plague of
the people mentioned in Esa. 3. Oppri-
met in popula alter alterū; quisque praxi-
mam suam: One shall oppresse another
amongst the people; each man his neighbour.
As also in the 9. of the same prophe-
cie. Every one shall eat the flesh of his
owne*

Esay 3,5

Esay 9,20
21

THE MORN

wone axme; Jeromassch, Ephraim, and Es-
phraim, Manassch; and both these against
Indi. And what of this? A citie, yea, a
kingdom divided in it selfe cannot continue. Mat. 12, 25

For it is not the honor of our times
that can hold it vp; so light & foolish
and full of flattery, that I am ashamed
to name it: and yet many make a pride
and a vertue of it: as if vertue were
made of words, as if wood of trees: &
therefore thus fons, father, & brother,
& vniue, & cosen, & captaine, &
master, mynes indeed there is no such
maner link or bād between them: And
when they light on any of these, or
any other their louets, & friends, vpō
whom they will bestow any of this
cōuer-holy-water, the cap & knee, &
smooth & fine words, & low curtesy,
and broad imbracing, as if we would
reach them a pecece of our heart. But
if any of these need our help, that is,
honor in deed; then S. James his chari-
tie, Abite cumpace, allefoike, & futura-
tivit: Go in peace, people warred, and
abhorred

filled: but we give them not the things that
we fit for the bodie. What profit is in
this? saith the Apostle.

And yet wee are so vsed to this vn-
profitable, yea, reprochfull honour,
that wee cannot leauie it: but euen
when wee haue in hande some mis-
chiefe towarde men, they shalbyce
haue some of this honour therwile
to hide it, like that was bestowed on
our Sauour: Haile King of the Iudees;
and smite him on the face. Or, as Iu-
das, Haile Maister, kisse hym, and be-
tray him. And yee (my brethren) neither
this, nor any thing which before
hath bee taught vs, is brought to
abridge all outward honour, or
shew of outward reverence. Which
wee acknowledge also to bee due:
Suo modo, in a certayne maner, euen
from all men, to all men; and from
each man to each and euerie man;
as is the other honour in fact be-
fore mentioned. Which as it is indeed
harder,

harder, and asketh cost; and albeit before
 his visuall high and excellent so
 shid likewise is of that praise, & price,
 shid it ought not to be neglected, but
 embraccoed of vs. For God hath so im-
 printed his owne Image in vs, that
 each man moued with a proper and
 serious consideracion of his sinnes, acknowl-
 ledgeth his owne basenesse, and gi-
 eth reverence vnto him, which
 scarcely will acknowledge it to bee
 due vnto him, because hee feeleth
 his sinnes, as the other doth. And
 here is a right good straining of cur-
 rence, when (as Peter willeth vs in the
 fift Chapter of this Epistle) we sub- ^{1. Pet. 5.5}
 mit our selues vnto man, and no another.
 According also to that golden rule of
 the Apostle in the second to the Phi-
 lippians: Let euerie man thinke better of ^{Phil. 4.5.6.}
 another then of himselfe. And in the 12. ^{Rom. 12. 10}
 to the Romm. 12. 10 giving honoure to one
 before another, from the 2d of Gibonius
 This would take vs downe from
 the vpper endes of therable, and make
 vs

THE FIRST

Luke 14,7
8, &c.

ofourselves decke the lower
comes first: and then the master of
the house woulde let vs v p. highen.
For this modeſtie is amiable; and this
humilitie, honourable. And there-
fore no man wil be good man of
the house þt delighted with it, that
he vouchafeth at the highest noome
at the end of the Table. This is
sineare by our Apostle in the 3. chap-
ter, and þ. exhort of his Epistle, saying
Decke your ſtunes inwardly with law bint
of mind. Miske there is a maruellous
decking, beautit, & ornament in mo-
deſtie. But the faith. It is in mixt, in the
hidman of thi heart, and yet so i thinke
sheweth it ſelue outwarde, or else it
were nothing worth, as Sylvestern say-
eth in the 2. of the Preacher. Both
is open rebuke, then ſecret loue. Yea it
is ſhoweth it selfe in the bedie, that
indecketh adorneþ, and beautifieth
the bodie, so as all men ſhall honour
us, when the braggit ſhall go by
with contempt and ſcorne.

1. Pet. 5,5

2. 2. 27. 27.

3. 2. 2. 2. 2.

For

For so it is added by the Apostle,
as a reason to perswade vs to embrac
this dutie: *For God (sayeth hee) re
fuseth the proud.* VVhat is that? To
wit, this: Proude persons looke
for more then is due vnto them;
But they shall not haue it. They
would be honoured of all. *Tangere
minores Diis, as little Gods:* but they
shall bee broken of their wiles.
For as they haue measured vnto o
thers, so shall it be measured to them
again. They haue shewed in the
pride of their mindes contempt and
distraine to others; and they shal reape
it seuen fold again into their bosoms.
For this I take Saint Peter to ex
pounde that place of the Prauerbes,
the third Chapter, the fourte and thir
tie hundreth verse. *With the scor
ner he scor*
prou. 3.34
neth. Then it followeth in the verie
words that Peter alleageth, *But bee
giuen grace,* that is to say, fauour,
loue, honour, and acceptation, both
with God and men, vnto the lowlie.

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As it is saide of our Sauiour Christ,
Luke 2,52 that hee grewe in wisedome, and stature,
and in fauour both with God, and men.
And why? Because, aswell in this
lowlinesse and humilitie; (no doubt)
as in all other vertues, it was necessi-
tarie that hee shoulde bee our most
perfect patterne, y and leauie vs an ex-
ample, that wee shoulde followe
his steppes; and acknowledge no
lesse by his personall humilitie; then
by his doctrine taught vs in the
fourteenth of Luke, that hee that ex-
altest hym selfe shall bee brought lowe;
and hee that humbleth hym selfe shall bee
exalted.

Luke 14

Upon therefore this outward
fauour of apparell, this bragging
behaviour, and coy countenaunces
of manie in this age of most cor-
rupt manners, which would seeme
to snatch honour to themselves, and
even force it from vs. But they must
remember (as Aristotle sayth,) Honor
est in honorante, non in honorato. Honour
is

is in him that honoureteth, not in him that is honoured. And therefore thou maist (happily) be despised of others, even when thou deseruest to bee honoured much more shal thou be sure to go without this honour, when by this ambitious humour of craving honour, thou deseruest no honour, but contempt.

But heere wee are to obserue a distinction: For as before in the honour of fact, hee owed most that had received most, to doe good vnto otheres according to his quantitey: so in this outward honour, or honour of outward reverence, it falleth out contrarie, that hee oweth most vnto otheres, that hath received leſſe theri otheres. For so it is in the civil bodies, and bodies politike, as in the natural bodie: wherein one member hath received more, or leſſe honour, then another; and all leſſe, then the head: as Paul also sheweth vs in the 12. of the first chapter Corinthians: that in a certaine

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certaine varietie; as well in this, as
in sundry other things; there might
be a marueilous consent and harmo-
ny. *For God is not the author of confusion,*
but of peace. And as one starre differeth
from another starre in glorie, for the
beauty of the heauens, so one man
differeth from another in glory, col-
the beauty of the earth. And therefore
there is now in some the honour of
age, which is not in others: in some
the honor of wisdom & vertue, not
in others: in some the honor of dig-
nitie, not in others: beside the honor
of maiestie in the king & magistrate,
of whom we speake not yet.

14. And al these must have their
honour, euerie man, as hee ex-
celleth most, and hath most of his ho-
nour in himselfe, alsoe mark the
print of a certaine maiestie, which
God hath placed in him. And it was
a peice of the confusion threatened
to helme the shied of Esay, and
not the least parte of the confusion,
which

1. Cor. 14.

33.

which at this day reigneth amongst us: Superbient post in senes, & wilious
honesties. The boynut bear himselfe
braggis against the ancientes, and the
base against the honorable. And it
grieved Job at the blearye; and he Iob 2, 2, 3
perchappeth heape of all his mis-
ties, what once he had this honouer,
and thid we hadit nor. Oh that I were
(sayth hee) as in times past when God
preserved me, wher his right shined
upon my head! And afterwardes in
the stincky mire; & when Alway
and to be sent to the side of judgement;
and when he caused them to prepare his
soote & the strickashnes. The younge
swarmes and biddle their stiles; and the
yeadorse and isbaad ryp. But into the
next chapter hee sayeth, But now
Iident me niger & tisporting my youngen
languishmen; and those so base borne
and viles, that hee sayth,
that hee woulde haue dis-
dymid to sette with the dogges of my
flockes. Vnde signe of his grace
This

Ilay 3, 5

Verse 7

Iob 3, 4

THE FIRST

This was John's case, to want that honour and reverence, which once he had, & had well deserved. Which if it be any of ours; (as doubtless no
ever was there more contempt, and
lesse honor yeelded vnto Superiors)
lets charge this sinne upon him seriuosly; yet so; as that wee let his
discharge not our selues of blamnes.
For beholdes that this plague is partly
vpon vs, in all the chird of Egyt. *Dab
yierat principalitatem, i will set children
to rule ouer them;* and so indeede we
haue in many places rulers, no more
able to rule themselues and others,
then women and children. And ther
fore are despised of men, women,
and children. But here is also another
plague intended by the Prophete in
the next words, thus, *Quis facinet se
dominum in euochis, i will set child
ren to be their Rulers, which shall mis
chance us by night ouer them.* And after
wards in the saide chapter, *Wherupon
oppresteth my people, and yomen haue
and*

Verse 13

rule over them. And yet as very babes
as they are in government, and weak
as women, to rule themselves, or othe-
ther, as they ought to doo; they are
strong enough to oppresse the peo-
ple: and this maketh them to be des-
pised of the people. *Et ameris ambi-
tus tui,* (saith the poet) If thou wilt have
love, thou must bear thy selfe lowly. And
if thou wilt have other to honour
thee in high place, do thou stoupe
downe to them, and honour them in
those roomes and places wherein
they are, even the meanest. Do not
oppresse them, but helpe them (for
this is the best honour, as before is
proved) and shewe all kindnesse and
courtesie, and affabilitie towardes
them. And thou shal see that kindnes
will beget kindnesse, as *Moses* was
honoured of all the people. And yet
it is said that *he was the mildest man in al
the earth.* Which doubtlesse could
nor haue been, if in his high place he
had overlookt them, and not rather
in

Num. 12:5,

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in all faithfulness loue, and diligence, had looked to them, & lined with them as a common friende.

Deut. 17, 6,
& seq.

And therfore the king himself also in the 17. of Deut. was commanded not to multiply horses, nor augment his pompe ouermuch, least he shuld waxe proude, and have his heart lifted up above his brethren. Wherefore giue, you that are much the greatest giue vnto the meadest their honours, and they shal give you yours. Good measure (as Christ saith) pressed downe, shaken together, and running ouer, shall men giue into your bosomes: for with what measure you meate, with the same shal men measure unto you againe. For otherwise euery man doth bear a kingdome in his breast, how soever his outward obedience or reverence may be withdrawed from him.

Luke 6, 38

Matth. 7, 2

And yet may, and must the Ruler, and euerie superiour maintaine his place, and shew himselfe as he is, in keeping the grace, and gratitio, ab
port,

port, and support of a superior,
as it is faide of a Roman gouernour,
that he bare vp the Common-weale
with his brow or countenace. Which
no man may impute to pride or im-
modestie: for it is maistrie. Therfore
Salomon maketh a comparison in the
thirtie of the Proverbes: There bee ^{Preu.30,29} 30,1.
three things (sayth hee) that or-
der wel theyr going, yea foure which have
a comely gate, an olde Lyon migh-
tie among Beastes, and turneth not at
the sight of any: an Horse that hath
his Bellie taken downe: a Goate, and
a King against whome there is no ry-
sing uppe. And therefore it is coun-
selleed in another place, *No sis ha milis in sapientia tua.* Bee not ouer-
lowly in thy wisedome, nor out of con-
teite with thy selfe for thy place:
least it bee true which is saide, *Tanti
eris alius, quanti tibi fueris.* Thou
shalt bee iust so much esteemed of
others, as thou (in this sense) estee-
mest thy selfe. And therefore it was
commanded

THE FIRST

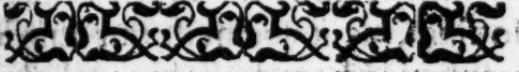
v. Tim. 4th commanded Timothee, being a young man, to shew himselfe graue in his ministracie. Let no man (saith Paul) despise thy youth. That is, see thou give none occasion by any ouer familiar, light, or loose behauour, that any should despise thy youth. And no lesse the Pastour of the Commonwealth, then the Pastor of the church, in the person of Titus, is commanded thus : These things speake and exhort, and rebuke with all authoritie. See that no man despise thee.

Thus the superiour must know what honour hee hath; and much more what honour he oweth to the inferiour, and pay it: and the inferiour for his parte must doo the like. And all men (as Peter heere sayth) must honour all men. A necessarie doctrine, for al, who in that state of franchises, which wee haue in the heauenly city of our God and King, haue, or ought to haue our conuerstation (as Paul had his) in heauen, or heauenly,

heauenlie, or as in heauen alreadie;
according also as we pray, *Thy will be done, in earth as it is in heauen.*

Mar. 6. 20

And thus much of the first step of
these foure duties heere required.
Which is as farre as at this time I can
go with you. Now let vs pray.



THE SECOND Sermon.

2. Pet. 2. 17.

Lone brotherly fellowship.

His whole verse break-
ing it self into foure
principal parts, which
are so many severall
exhortations, of the
first, in these wordes, *Honour all men,*

D we

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wee haue spoken alreadie, and are now come vnto the second, in these words, *Loue brotherly felowship*, or, as I had rather interpret them, according to the plain significatiō of the Greek wordē, thus, *Loue the brotherhood*: referring the word which the Apostle vseth not vnto the minde & affection of him that loueth, or the vertue of louing, as it seemeth our English translation here doth: but to the brethren themselves, which must bee louied.

For as before he had shewed vs the matter, or, as we call it, the subiect of our honour, saying, *Honour all men*: and afterwards will shew vs the subiect of our feare, saying, *Feare God*: and lastly, the subiect of a particular and more especiall honour, saying, *Honour the King*: so here he sheweth vs the subiect or matter of our loue, or, if ye will, the persons on whom our loue must work, to wit, the brethren: euē the whole society of the

So

So as, (a little to invert our own translation, and yet to keep as neare as we may) in steed of this, *Loue brotherly fellowship*, we may read thus, *Loue the fellowship of brethren*. So we name the whole state of the Commons of the realme, the *Comunaltie*: and so here, the whole state of the brethren, ioyned in one felowship, *the brotherhood*, or, *fellowship of brethren*.

Now in this sentence we haue to obserue generally, thesetwo partes, The brethren, which must receiuue our loue : and, The loue it selfe, which we owe vnto them.

And touching the brethren, first, we see them cōmended to vs by the name of *brotherhood*, which is a socie-
tie or felowship of brethren, and in-
deed such (according to the force of
theworde which *Peter vseth*) I say,
such brethren as lay in the same belly
with vs. Euen as indeed we haue all
but one mother, *Hierusalem* (as sayth
the apostle in the 4. to the *Gal.*) which

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is aboue, and yet beneath , the Church
scattered throughout the worlde,
which is (saith hee) the mother of vs all.
Gal.4,26

In her wombe we are begotten; be-
ing borne anew (as Peter before saith)
not of mortall seede , but of immortall, by
the worde of God. **VV**ho of his owne will
1.Pet.1,23

(as Iames also sayeth) begatte vs by the
worde of truth, that wee shoulde be the first
fruites of his creatures. And to our mo-
ther was the promise made in the
Iam.1,18

foure and fiftieth of *Esay* , And all thy
May 54,13

children shall be taught of the Lorde, and
much peace shall bee to thy children. Thus
all that are taught of God, and haue
obeyed his worde, are brethren both
by father and mother; and the whole
number ioyned in one societie or fe-
llowship, is the brotherhood: which
also is called the houshalde or familie of
fayth. **VV**hile we haue time (sayth the
Gal.6,10

Apostle in the sixt to the *Galathians*)
let vs do good unto all, specially unto those
that are of the familie of faith . And
Ephel.3,14 againc in the thirde to the *Ephesians*:

For

SERMON.

286.

For this cause I bow my knees unto the father of our Lorde Iesus Christ, of whom is named the whole familie in heauen, and in earth. And the bande of this familie, or coniunction of brethren, is faith and holinesse, in that heauenlie vocation, vnto which they are called. In which respect they are named (as before we heard) the familie of faith, and faithfull brethren in Christ, and holie brethren. In the first to the Colossians, Paule an Apostle of Iesus Christ, by the will of God and Timotheus our brother, To them which are at Colosse, Saines and faithfull brethren in Christ. And in the third to the Hebrewes, Therfore holy brethren, partakers of the heauenlie vocation; consider the Apostle and high Priest of our profession, Christ Iesus.

Col.1,1,2

Heb.3,1

VVherfore let not thine eies wander to seeke thy loue; but see who are ioyned in fayth & holinesse, and they are the brethrē: and there thou must fasten thy whole desire. It is not

D 3 in

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in all the worlde besides , that thou
must so delight in , as in them . For
tell mee , if anie thing bee so com-
maunded , or commended to vs , as
the brethren , or some dutie which
pertaineth to them ?

Heere onelie wee except the loue
of the Father : which yet is reuea-
led , and , as it were , accomplished
in the loue of the brethren . If yee

John 14,15 loue mee (sayeth Christ) keepe my com-
maundement . And , This is my com-

John 15,12 maundement , that yee loue one another ,
as I haue loued you . And againe , By

John 13,35 this shall all men know that ye are my dis-
ciples , if yee haue loue one to another .

As if the loue of the brethren were
the loue of Christ : because he de-
lighteth in them , yea , dwelleth in
them , and they in him ; hee is one
with them , and they with him ; by a
true , and reall coniunction (though
the same not naturall , and carnall ,
but spirituall) as in the seventeenth
of Iohn , I pray not for these alone , but

for

for them also which shall belieue in me
through their woordes. ¶ That they all
may bee one, as thou, O Father in mee,
and I in thee: even that they may bee
also one in vs; that the worlde might
belieue that thou hast sent mee. And
the glorie that thou gauest mee I haue
given them, that they maje bee one, as
wee are one, I in them, and thou in mee,
that they may bee made perfect in one, and
that the worlde may knowe that thou
hast sent mee, and hast loued them, as
thou hast loued mee. And so the
Church considered with her head,
is mysticall Christ, or Christ in a
mysterie; and so called by the A-
postle in the twelfth of the first to the
Corinthians: For as the bodie (saith he)
is one, & hath many members, and all the
members of the body, wch is one, though
they bee many, yet are but one body: so is
Christ, that is to say, Christians, in one
society, even the Church, consider-
ed as a bodie, but with her head
Christ. Who, by an excellency of the

John 17, 26
21, &c.

Bardon

or dñe

secr. 11

Cor. 12, 12

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head aboue the members , gieth
name vnto the whole, and it is called
Christ.

Zach:2,8

Math.10,42

Mat.25,37
&c.

Hence commeth this acceptation
in the second of Zacharie, *Hee which
toucheth you, toucheth the apple of his eyes*
*And in the tenth of Matthew, VVho
souer shall giue vnto one of these little
ones a cup of colde water onely in the name
of a Disciple, verelie I say unto you, hee
shall not loose his rewarde.* And in the

*Mat.25,37, fine and twentith of Mathew: VVhen
saw me thee an hunred, and fedde thee?
And when saw me thee a straunger, and
ooke thee in? and so forth. Verelie I say
unto you (sayth Christ) inasmuch as ye
haue done it unto one of the least of
these my Brethren , yee haue done it
unto mee . And againe , VVhen
saw me thee an hunred, or a thyrst,
or a straunger, or naked, or sick,
or in prisone, and did not minister un-
to thee? These also are aunswereed,
Verelie I say unto you, in as much as ye
did it not tolone of the least of these.*

ye did it not to me. And in the ninth of
the ACTS, Saul, Saul, why persecutest
thou me? it is hard for thee to kick against
the pricke. And I answered, who art
thou Lord? and he said, I am Jesus whome
thou persecutest. Yet were they indeed
the Christians, and the bodies of the
Saints, which he cast into prison, and
lead them bound vnto Hierusalem.

ACT.9.4.5.

But note I pray you out of the
place of Mathew, that hee reckoneth
there with the wicked, on his left
hand, not for any other sins, or for
the want of that loue, which pro-
perly appertaineth vnto himself, but
that, which properly appertaineth
vnto his brethren: because it is best
seen by louing his, howewe loue
him. For that sometimes toucheth
the purse, where loue is best try-
ed: and that loue of the lip, Lord,
Lorde, deceiueth many: and there-
fore John saith, He that hath this worlds
good, and seeth his brother haue neede,
and shutteth up his compassion from him,

how

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bow dwelleth the loue of God in him? And therefore Christ our Sauiour doth not there challenge them simply and generally for the want of loue towards his brethren, but the outward workes and deedes of loue are specified, of feeding and drinking, of clothing, and harbouring, and the like. For loue being once inwardly inflamed, like fire, it breaketh out, and worketh outwardly, as neede requireth, or, it is no loue, and nothing worth; and sometimes angereth more then rebuke. Therfore *Salomon* saith in the seauen & twentieth of *Prouerbs*, Better is open rebuke then secret loue. And it gawleth the needie. Brother more to heare that in *Iames*, Depart ye in peace, be ye warmed, and be ye filled; when wee give them not those things which are fitte for the body, it greeueth them, I dare say, more that wee seeme thus to wish them well, and doo them no good indeede, then if wee were silent and sayd nothing.

And

Prov. 7,9

Iame 2,16

SERMON.

189.

And Saint James reiegeth it thus,
saying, *VVhat profit is in this my bre-*
thren? even as wee may also, and
say, What loue is this my brethren?
it is no loue, but a shadowe of
loue. For loue, though an affec-
tion, is all in action, and such kinde
of action, that faith it selfe cannot
shewe it selfe, nor worke without
loue, which therefore is necessari-
ty engendred of her, as the heat
and light which issue from the Sun;
by which hee sheweth his force and
verteue. Therfore the Apostle in the
fift to the Galathians, writeth thus, Gal.5,6
In Jesus Christ neither Circumcision a-
ualeth any thing, nor uncircumcision,
but faith which worketh by loue: both in-
wardly and outwardly, when and as
oft as need requireth, and means are
not wanting vnto the worke. And
further, to note the propertie and
worke of loue, in the fift of the
fift to the Thessalonians (hee sayth) 1.Thes.1,3
VVit give thankes unto God alwayes
not
for

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for you all; making mention of you in our
prayers, without ceasing, remembering
your effectuall faith, and diligent loue.
As if without labour and diligence,
there were no loue: euen as faith,
without effect or efficacie, and not
effectuall, is no faith at all. And
therfore in the matter of almes, Paul
tricith the naturalnesse (as hee spea-
kerth) of the loue of the Corintians.

2. Cor. 8,8 This say I (saith he) not by comande-
ment, but because of the diligence of o-
thers: therefore prooue I the naturalnesse
of your loue.

Job. 5,5. And because those works of loue
do shew her most, which bring most
good and profit to that which is lo-
ued, and none can adde to the Al-
mighty: Looke unto the heauen (sayth
Elihu in Job) and see and beholde the
cloudes which are higher then thou. If
thou be righteous, what giuest thou unto
him? or what receiueth he at thy hands?
This also is another cause, why the
Apostle without any expresse men-
tion

&c. 7

tion of God, and the loue which we
owe vnto him, turneth ouer our
loue vnto the brethren, and setteth it
a working there, as if wee had no-
thing to doo with God: who onely
of his own good pleasure may haue
pleasure in vs, and in that wee doo;
but no profit at al by vs, or by ought
of ours: that onely appertaineth vnto
the Brethren. God may profit vs,
and wee by loue may profit them,
and God is pleased in this loue, as
himselfe loued in it; and therfore in-
deed do we loue the Brethren. This
David expresseth in the sixteenth
Psalme: *Saue me, O mighty God, sayth he: (lohe fetcheth good from God,* &c. psal. 16,1,2
*he bringeth none to him:) for in thee
have I put my trust. O my soule, say vnto
God, thou art my lord: good from me com-
meth none to thee. All my delight is in the
Saints that are in the earth, and in them
that excell in vertue.* This also I
thought good to adde, least any man
should thinke the Apostle in pre-
scribing

scribing this loue, as onely due vnto
the Brethren, had forgotten himself,
or the first and cheefest parte of the
Law, which saith, *Thou shalt loue God
above al things.* For al loue, I confesse,
is not due vnto the Brethren, but
most specially is declared in, and on
the Brethren. For which cause the
Apostle doubteth not to say expres-
ly, as heere he doth, *Loue the Brother-
hood, or fellowship of brethren.* Who
also, when hee biddeth to loue the
brethren, forbiddeth not to loue
God; but rather, in bidding of the
one, secretly, and by impliment, hee
biddeth both, because of necessitie
they go together.

Why then, deerely beloued,
and why againe, are wee so vaine,
to skippe the brethren, and to leaue
that wee shoulde loue, and loue
that wee shoulde leaue, or it will
leaue vs, I meane the world and the
things of the world. Of which *John*
¹⁴*Ioan.2,*
^{15.} sayth, *Loue not the worlde, nor the
things*

things of the world. If any man loue the world, the loue of the Father is not in him : and much lesse the loue of the Brethren, which are his children, and are not loued, but for the fathers sake.

Alas then for the Brethren, which haue lost their loue of all the worldlings, who can loue nothing but this world, and the things which are in this worlde. But of this it is sayde; *All that is in the world* (as the ^{Verse 16,17} lust of the flesh, the lust of the eyes, and the pride of life) *is not of the Father,* but of this worlde : and the worlde passeth away, and the lust thereof. And therfore alas, alas, yea, and a wo to them, because they loue, and loose their lust: for the world perisheth to them, and they vnto the world. And therefore how much better were it for them if they could loue the brethren? of which is sayde in the words next following, *But hee that fulfilleth the will of God abideth ever.* ^{Verse 17}

And

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Ioan.15,12 And this is his will and commandement
(as before we haue heard) that wee
loue one another, as hee hath loued vs: and
so, louing togither, may liue tog-
ther, and that for euer. As John sayth

1.Ioan 3:14 againe, *VVe know that we are translated
from death unto life, because we loue the
brethren.*

Therefore for the loue of the bre-
thren, we go not to the world, but to
the brethren themselves : for they
will loue vs, vniuersallie they be turned
from themselves , and fall away from
2.Pet.3,17. their owne stedfastnesse. Of which the
Apostle admonisheth , saying , *Qui*

2.Cor.10,12 *stat, videat ne cadat : He that standet bi, let
him take heed that he fall not. And ther-
fore looke well to your loue, my
brethren, as Paul did to the faith of
the Thessalonians, in the first Epistle
and third chapter, *Euen for this cause
(saith hee) when I could no longer for-
beare, I sent him (to wit Timotheus) that
I might knowe of your faith, least the
Tempter had tempted you in any sort, and
that**

1.Thes.3,5

children labour had beat in vaine; What
if he had saidest that I might have off
your labour for faith, and howe do you go
together; they dwelt together, & then
depart together; they live together, &
they die together. And therefore is the
tempter as busie about the one, as
about the other, and as mightie ouer
the one, as ouer the other. And (look
wewel wherwith) he should not be call
led the Tempter, if daily he emploied
not, but no time effected any thing
whenas too much is daily seene; that
those that are baptized in the faith of
brethren, make a mocke of the bles
sions; as I smael was circumcised in
the house of Abraham, and mocked
Isaac, where circumcised roghter with
him; And Sarah (sayeth Moses) saw
the same Agar the Egyptian (whiche
she had borne unto Abraham) mocking
If Sarah, if Abraham, if Isaac him
selfe; and the seede of Isaac this day
lift up their eyes, gloze the sounds of
Agar, mocking; and so bitterlies

Gen: 21: 9

d. m. n.
a. c. d. l. a.

50. THIRTEEN

Verse

Gal. 4, 29

that Sarah one mother cannot abide
it. Wherfore she yet faith. Cast out this
bondman and her sonne. And she sayeth
unto her. In this go to the land which I
will shew thee. But is there no lamb
beside that was borne after the spirit?
scented him that was borne after the spir-
it; even so is it nowe. I am bereft
dearly beloued; for the part of contum-
fication, to heare and see the borne
of these baptized; and onely baptiz'd
brethren; which point with the sun-
god; and monk hoolie (as they shink)
sayng, long halie brotherhood; whos
as they taunt vs with their tongues;
would scare vs with theyr teeth; if
the time were come; notwithstanding
our common & joint profession.

And yet if this were all; it were the
lesse. For all are not Israel which are of
Israel. And all have not faith; saith the
Apostle. And he doth meaneth it of those
that profess the fayth. So all have
not borne which profess loue; and
are vowed bretheren. Yea, it is a
note

Rom. 9, 6

2.The. 3, 2

abide
in the
heare
which
is faith
to point
the spiri
tured
unto at
earnes
prizbd!
as foun
hinkd
whow
ngues
eth, it
blstan
ssion
erethd
wesf
th the
whole
I have
e, and
it is a
note
age of these last times in the third of
the second to Timothee: This knowes,^{Tim. 3.1} &c.
(with the Apostle) that in the last dayes
evill times shall bee at hand. For men
will he, what men members of the Vessell
visible church, & professed in þe faith
(for of other it were no manich) even
such men shall bee louers of them
selues, covetous, pride, boasters, cursed
speakers, and so forth, in a great ranke.
In which to fill vp the number, are
placed also these, Loue less brethren
no louers of them that are good, sayeth
Paul: nor they cannot loue a good
man for their liues. And therefore of
these counterfets, the brood of Ismael
(almost) we looke for no better.

But the Tempter to shew himselfe,
hath gone yet further, to alter the
seed of Isaac frō their true loue, per-
verting our eie-sight, when we look
on the brethren; judging some to be
worthy of our company, and counte-
nance; & othersome (no lesse worthy
in themselves, then our selues, but to vs

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as vñworthie weereieet and god by
them, and hang the brows at them, as
strangers and enemies. And albe
cause of some oddes in some pointes
which are betweene vs, Iesse sometimes
Act 15.36.
37, &c. then that in the Act, wher Barnabas
counselled to take John Marke,
in visitation; But Paule thought it not
meet, because hee had departed from
them from Pamphilia, and went not with
them to the worke. And there was stri-
ken such a heat betwettie them both
about this matter, that they parted a-
funder one frō the other. So that Bar-
nabas tooke Marke, and sailed into Cy-
prus: and Paule tooke Silas and departed.
Two apostles so incensed one against
the other, that (as þ word Paroxismos
may also signifie) they were, as it
were in the fit of an ague. And yet
the marrer not great. For Marke was a
good man, and Paule might haue ta-
ken him; and Barnabas might haue
left him, if they had beene pleased.

Rom. 14.17. The kingdome of God (sayeth Paule)

is not meat, nor drinke, (and yet the
question of our libertie in meat and
drinke, which these hee handleth,
was not small) but righteounesesse, and
peace, and joy in the holy Ghost. And in Je-
sus Christ (say ih hec.) neither circum-
cision, augarter, anything, neither uncir-
cumcision, but fayth which worketh by
love. Yet who may cure our Paroxys-
mes, yea, our Schismes, and ioynе vs
in loue unto the Brethren, which
haue, and holde Christ, and his king-
dome, righteousnesse and peace, and
joy in the holy Ghost: & yet for some
other things, wherin we iudge them
they are not for our companie; and
still wee will distinguish betweene
brethren and brethren: and some we
will take, and some wee will leaueto
loue to themselues: some wee will
loue, and some we will hate. And so
out of one mouth (as Saint James saith)
yea out of one heart, proceedeth blessing
and cursing. My brethren these things
ought not to bee. Dooth a fountaine

Gal.5,6

Iam.3,10,
11, &c.

THE SECOND

send foorth at one hole sweete water and
bitter also? Can the figg tree, myn-
thren, bring foorth Olives; or else a myn-
Figges? So can nō fountaine giue both salt
water and bitter also. And so touching
the brethren, we loue all, or none;
and our loue to like things must
bee alike; or else wee loue not as we
ought.

And lo, Saint Peter heere speakes
not singularly, or diuisually, but
as it were, collectiuelie, saying, *Loue
the brethren, that is, all the brethren,
euen the whole number of them,
ioyned in one societie, not one ex-
cepted.* And Paule in the first to the
Collosians: *VVee give thanks (sayeth
hee) to God, euen the Father of our Lord
Colos.1,3 Jesus Christ, always praying for you
since wee heard of your fayth in Christ
Jesus, and of your louetowards al Saints.
And Christ to shewe how hee hath
loued vs, all, and euerie one, re-
pecting the singulars, and each sin-
gular in the generall, giuing vs also
the*

the name of brethren, rayth, is before
wee heard out of the thre and twentie
brethren, Matthew, ^{Thas much as ye have}
dine it vnto me of the least of these my
brethren, ye haue done it vnto me. And

Mar 25, 40

againe, ^{Ver. 45} Thas much as ye did it not to one
of the least of these, yee did it not to mee.

And in the seuenteenth of John, ^{John 17, 2} Host

that thou vuest mee I haue I kept, and
none of them is lost, save the childe of per-
dition, that the Scripture might bee fulfilled
Where he descendeth to accouint
foreuerie particular, which the Fa-
ther had giuen him: and so must we,
for every brother, whome he comis
meideth vnto our lone.

But note, I pray you, out of the
place of Matthew, ^{a distinction of} Verse 40.
For he saith, *Vnto one of the*
least of these my brethren. There-
fore some are greater, and some are
lesse, not in the brotherhood it selfe,
or nature of brethren, wherein all are
alike, but in some outward respects,
wherein they may be, and are vnlke.

E 4 There-

There in this place of Mathew, sh
 25, there is mention of bungries; and
 thairie, of naked, and harbaurlesse, and
 prisoned bretheren, who in this re-
 spect are lesse, as the Lord hath hum-
 bled them, then those bretherē which
 are full, and clothed, housed, and ar
 libertie, having other furniture also
 somtime of pompe, and dignicie. The
 one ffor Saint James in the first Chap-
 ter of his first Epistole calleth Brethren
 of low degre: and the other he calleth rich.
 Thus, there are poore, & abiecht bre-
 thren, low, and little: and there are
 great, and rich, and flourishing bre-
 thren: and we must loue all. But yet
 our loue is chiefly approued (as be-
 fore was shewed) by such ourwards
 works, and duties, which we do yad
 to our lesser bretheren; for our greater
 bretheren need them not; as Paul spea-
 keth of the members of the naturall
 bodie: And upon those members (say-
 eth hee) of the bodie which wee thinke
 to bee the leſſe honourable, wee put on
 more

merchopour; and our uncomely parts have
more comeliness; for our comely parts need
it not. Thus, the hunger, and nakednesse,
the bands and prisonments of our li-
tle Brethren should be our care, and
the matter especially to fire our loue:
much lesse should wee set light of
them, because they are little. Saint
James comparreth the prophanē rich
men of the world, with the rich Bre-
thren, and reproacheth the loue of the
faithfull to whom hee writteh, for
preferring the one before the other.
And what do we else, if in respect
of their riches, their pompe, and dig-
nity, wee preferte in our loue, and
the duties of loue, our greater Bre-
thren before the lesse? but let vs heare
his words; *Cary brethren (sayth hee)* Iam. 2, 1, 2, &
have not the faish of our gloriouse Lorde seq.
Jesus Christ in respect of person. For if
there come into your companie a man (I
adde a brother) with a gold ring, and in
gody apparel, and there come in also a
poore

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poore man, (to wit, a brother) in your
rayment, and ye have a respect to him
that weareth the gy^t clotheing; and y^t
cometo him, sette thow herre in a goodly
place, and say unto the poore, stand thou
here, or sit here vnder my fauourable roote:
are yee not partall in your felices, and are
yee come inages which haue euill abode? If
Heauenly beloued brethren, hast not
God chosen the poore of this worlde that
they shold bee rich in fyue, and heires
of his kyngdom, which he promisid to alle
that looke hym? but yee haue despised the
poore. Here he toucheth the boyle.
For there is a kynde of estimation,
which belongeth vnto men of digni-
ty, as the Lord hath diuided degrees
in the world; some brethren haing
more honour, & some lesse. But our
loue vnto all must bee alike, as well
poore, as rich. And we must haue
somewhaþ more care of the poore,
that we exclude them not, for Saint
James his reason, because the greater
number of us, I meane the brethren,

are

SERMON.

197.

are poore, and nor rich; weake, & no
strong; base, and not honorable; foo-
lish, & not wise. Harken my beloved
brethren (saith he) hath not God chosen
the poore of this world, that they shalld be
rich in faith, and heires of the kingdome,
which he promised to them that loue him?
nor that he excludeth the rich, but
more commonly & generally in this
choysel respecteth the poore, as Paul
also sheweth in the first of the first to
the Corinthians. Brethren (saith he)
^{1. Cor. i. 16}
you see your calling, that is, who, and
what manner of men amongst you,
are called, and come vnto Christ, not
many wise men after the flesh, not manie
mighty, not many noble. But God hath
chosen the foolish things of the world,
to confound the wise, and God hath
chosen the weake things of the world to
confound the mighty, and vile things
of the world, and things which are
despised hath God chosen, and things which
were not, to bring to naught things that are,
that no flesh shalld glorie in his sight.
And

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And therefore I feare, if my hear
give a better welcome to a rich bro-
ther, then to a poore, that I loue not
the brethren as I ought. Wherefore
let not the carnall and outward
beautie of Brethren beguile our
minded. The Kings Daughter is all gla-
rious within. Angels may bee stran-
gers as in the thirteenth to the He-
breys, and the beautie of a brother
may be hid vnder a very sorie weed.
(3d) The same may bee saide for the
weake brethren, of whome some-
what already hath bin spokēn. And
therfore briefly thus: be their weak-
nesse never so great, euē as of chil-
dren in Christ, and their infirmities
never so many, lacke they know-
ledge or conscience sometimes in
somethings (For who can say, sayth
Salomon: I haue cleansed my heart, I
am cleane from sinne.) Wee must take
them with all their faults, as wee are
taken, and loue them as wee are
loued, and were loued, euē when
we

Prov. 20,9

we were enemies, as saith the Apostle & the weaker our brethren are, Rom., 5:10
the more must be our care, and our
burthen the greater to bear them
and makethem better. Brethren saith

the Apostle in the sixto the Galatians Gal. 6,1
if a man be prevented in any fault by
which are spirituall restore such a one in
the spirit of meeknesse, ; considering thy
selfe least thou also be tempted. Beare ye
one another's burthen, and so fulfill the
law of Christ. ¶

And thus much touching the first
general point of this sentence, what
or whiche we must love; to wit, the
brotherhood or fellowship, of brethren
none excepted. Now somewhat of
the loue it selfe, and so an end. ¶

And first, when as the Apostle
here saith, & exhorteth, saying; Love
the brotherhood, hee meaneth not that
the faulthill rowme hee writeth,
and in whom he acknowledgeth all
the graces of God, were simply void
of loue, or that they had not some
¶ loue

THE SECOND

loue alreadie, when he wrote vnto them: but that they should continue in loue, and increase in loue, and loue more perfectlie then before. For otherwise for the Brethren to loue together, is as kinde and as manerly as for the birdes to fly togither; for the heardes to feede, and to lie together; yea, for the members of the body to liue & moue together: for loue is as it were, the life and soule of the Brethren. And therefore it is monstruoso, a monster to see Brethren not to loue together. And when it fel out otherwise in the Church of Corinth, it seemed so absurd and strange to the Apostle, that he maketh as it were, an outcry upon it, as if they had lost their wisedome, and almost their wits, that some brother fel out, & others could suffer it. I speake it to your shame (saith he) is it so that there is not a wise man amongst you? no, not one that can judge betweene his Brethren? but a Brother

3. Cor. 6, 5,
6, & seq.

goeth

go to Lune with a brother, and that
under the Infidels. & therefore there
was no other informie in you, in that you
gote Lamone with another. VVhy sa-
then stffrayed not my brother? & his brother
suffre you not harme? Now is your
sence done wrong, and doetharme; and
that to your shame. There is this
wonderfull token of this iudgement
But to speake more distinctly of
this loue, we may shortly consider
in these three points before men-
tioned: first the continuall; secondly
the increase; and thirdly, the per-
fection; the rather the synteticall and
puriss of our loue. For the first,
in the thirteenth of the Hebrewes,
and first, *that brothers / long continue*, Heb.13.1
saith he apostle; that is, see that it
break not off, but run in ones hredds;
and hold together vnto the end. For
the reward is certain. For as the apo- Gal 6.
stle exhorteth the Galatians, saying,
*Let us not be weary of well doing, for in
time we shal receyue if we faint not.*
So

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So because nothing is better then
loue, let vs not be wearie of louing,
for in time wee shall reape if we saine
not.

And indeed why should we leave
so good a thing? which wee cannot
do, but we are in danger to fall into
the contrarie. For anger it selfe, what
is it, but a breach of loue, of which
the Apolle faith, Be angry and sinne

Ephes. 4,26 not. Let not the Sunne go downe appelle
your wrath, neither quench the
duell, who quickly taketh it, and
tempech vnto discord. And besides
it is a goodly thing to
see the stremes of loue running
without troubling; as Salomon spea-
keth of the prosperitie, and aduersitie
of the righteous, in the fift and
twentieth of Proverbs. A fountain
trampled with the feete, or a spring marke
so is the iust which is remoued before the
wicked. The prosperitie of the iust is
the cleare spring, and the aduersitie
of the same, is the spring troubled.

And

Prou. 25,19

A fountain
trampled with the feete, or a spring marke
so is the iust which is remoued before the
wicked. The prosperitie of the iust is
the cleare spring, and the aduersitie
of the same, is the spring troubled.

add even to the course of our loue
continued is the cleare spring ; and it
is a goodly thing to see it cleare, as stil
it woulde bee, were it not for trou-
bling. And therefore Paul in a cer-
tain holy impaciencie, and zealous
desire of the continuance of the loue
of the Galathians, exclaimeþ thus,
remans et absindantur quia vos conturbatis Gal. 5,12
but I woulde they were even cut off that
trouble you.

And also wee ought to looke the
more vnto our loue, that it breake
not with any brother that loueth vs,
because the kinde heart is soonest
and deepest wounded, and the cure
thereof is verie hard. Of which Salo-
mon sayeth in the eighteenth of the
Proverbes *A brother offended is harder to remoue than a strong Carie, and their con- tentions are like the barre of a Pal- lace, it will gnebusldly wton* Pro. 18,19

And yet wee denie not but as the
Sunne sometimes is darkned by the
Cloudes, engendred of some grosse

F exhalation

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exhalations from the earth ; so the light of our loue is misted ; and the heat thereof rebated by some sinistre and corrupt affections of our fleshly nature. And as in phrenetical persons we see that they haue their *acutissima*, bright and calme *intervallis*, which are not in the nature of the disease : So the louing brethren have *turbida intervalla*, their troubled fitnes which are not in the nature of their loue. And therefore, as the Sunne at the last breaketh through the mist, and cloude : and those that are taken with the phrenzie, returne to their madnesse as before. So the brethren to their loue , which no more can bee parted ; or depart from their hearts , then the light from the Sunne ; or life from the soule ; which is impossible. And therefore, as *Pharaoh* , notwithstanding his sundrie pretenses, yea , his purposes, and permissions , and at the last his owne fact in letting the Israelites go

out of his land; returned to his own
country, repenting what he should
not; and followeth after the same
people to bring them backe, whereto
himself by commandement had sent
away: so on the other side brethren
nowwithstanding for a season they
have abent another way, which leadeth
them from their loue, as blinded with
error, tempted by Satan, and car-
ried with the violence of their af-
fections; yet time will trie them; and
if they bee brethren, they will come
to themselves, and their loue againe
nowwithstanding some vry indifferencie
for a season: *For greater is hee that
is in vs* (sayeth John) *then hee that is
in the world*. ^{1, John 4, 4} And as Paul in the
fifth of the first to Timothie speaketh
of two sorts of Ministers, the one ly-
pocritall, deceiuing the Church at
the first, and prouing bad at the last,
of whom he sayth, *fathers sinnes, or
faults, are open before hand, and given
before unto iudgement*; ^{Tim. 5, 24} ²⁹ but somewhile

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foliowyngh abid the other schiche
thongh he bethysinge; and are negu
dient, and buttis their gites for
fresonyng, and comming wth ensicles
againe, and as it were remyng, doo
afterwardes shew what fruits of their
labour, and approue them selues to
the Churche of God, and of the felice
saints briddes and consolacion following.
Likewise, for as god worketh ure man
fist before hand, and oketh that ure other
isise mandabill. So may we say,
comparyngh the bretheryn to this
better sort of Ministers; that though
some of them for merites breake off
from that course of loue, which they
ought to contynure, and sleep in the
forfeiternesse of their churche (as of
both sorte of virgins, both otherwise,
and therof delynit is layde they sleep
yet the bretheryn euen a little pechance
Oyle in thidie Lampes, and helpe lond
awaketh wth hem; and embraceth
the brethren, whome before it
did none. And the good workes of
wolles, their

their doce, which at their first calling
appeared to be lame, were to a nescient
men, synd altered syng a rime, and
carried into other habitations, wher he
seeming the course whiche first did
gan behnge habis, as sa heire rame, but
shall be seene to be bode such as the
last, as they were at the first. For loris
breaketh through all hilles, and pas-
seth by as the ouene in the exiles of
sunes; sufficing all things, inheriting all
things; shapinge all things; suddenely all
things at his handes. ^{1 Cor. 13,7} And with a gentle sorrowing
workereth repentaunce and reforma-
tion for our owne offences toward
them, with great rage, yea, with slaying
of yewyfnes; yea, with undignitatioun,
yea, with brayre; yea, with ynglyst desyre,
yea with dote; yea, with spottoware
for conciliation; till the strong Ci-
tie beseirveth; and the contens-
eth though as harde to breake as
the barre of topalles; he yet broken
ashidde, and our scides breasted
drow.

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in the loue of brethren. So all at
the last was forgiuen, and forgotten,
bowe cene Joseph and his brethren;
and they loued draft out in teares, and
they wept, and reioyced, and kissed,
and embrased; and theyr hearts
were conformed in the loue of bre-
thren.

Gen.45

v. 1. 16 C. 1

1. Thes. 4. 9

2. Thes. 4. 8

The second consideracion which
we haue of loue, is the encrease
of the same. Of the which the A-
postle in the fourth of the first to the

Thessalonians, wryteth thus: But as

¹⁴ touching brotherly loue sayeth hee you
neede not that I write unto you: for
ye are taught of God to loue one another.
yea, and that thing verelise yee doon:
to all the brethren, which are through-
out all Macedonie: but yee beseech
you brethren, that you increase more and
more. W^ee are not therefore to
stande at a stay in loue, but still to
awalke forwarde from loue to loue.
For this is the way of the righteous:
and of it Salomon sayeth in the

Fourth of the Proverbs, The way of the Proverbs 4.18
righteous signeth as the light, that shi-
neth more and more unto the perfect
day. And the right loue of brethren
is as fire, which still increaseth, and
inflameth them with a certaine natu-
rall affection and inclination to em-
brace one another, of which the A-
postle in the twelveth to the Romans
saith ^{Be affectioned to one another} ^{Rem.12.10}
^{1 Pet. 1.32} *Be affectioned to one another with brotherly loue.* And this affec-
tion or inclination cannot stay it self,
till it come to the highest degree
of loue, and leadeth vs to that which
Peter requireth in the first Chapter
of this Epistle, namelic, *That wee
loue one another out of a pure heart, ve-
bementlie, or as our English trans-
lation giveth it, Feruentlie, with all the
heart, and with all the soule, and with all
the might: and so our loue become
zeale, which hath eaten vs vp, & we
all in a zeale do loue the brethren.
Which condemneth (my brethren)*

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the loue of these times; the last
 think; in which it is come to passe
 as our Sauiour foretold, that because
 iniquitie shall abound, the loue of men
 will yea, manie brethren, I had al-
 most said towards brethren is waxen
 golde,

N
 A But (to come to the third and last
 point) whether wee loue little or
 whether wee loue much, according
 to the measure of grace which wee
 haue received, let vs yet loue on
 ly; and that loue which wee haue
 let it bee loue in deedes. Not euery
 one (sayeth Christ) that sayeth to me

Mat.7,21 Lorde, Lorde, that is, which professe
 leth himselfe my seruant shall ent
 er into the Kingdome of Heaven: but
 hee that dooth the will of my Father
 which is in Heaven. Not eueryone
 that sayeth Brother, Brother, shall
 haue the prayse of little loue, but
 hee that will doo for his brother in
 deedes. Not as I saye, which salut-
 ed Amasa, and layde, Art thou in
 health

health my brother? and bee took adonase Faigned
 by the hand with the right hand, to kisse
 him. But with his sworde he smote him in
 the fleshe, and shedd out blode welles to
 the shond. This was noo loit, but
 dissimulation, whiche ought to bee
 farr from the loue of brethren. So
 the Apostle commandeth in the
 twelveth to the Romas, Let loue (saith
 he) bee without dissimulation. And Petet ^{Rom. 13,9.}
 in the first Chapter of his Epistle, to
 quicke brotherly loue vnsaigned;
 with brotherly loue vnsaigned (saith 1.Pet. 1,23
 he) but vif a pure loue, one yet ontano-
 ther servently. Therefore this loue
 which kisseth; & killereth, which mary-
 eth, and buriereth all on a day, is not
 worthy of mention with the loue of
 brethren. In soiold boog emol
 Non hora bettere to lether this: a Idle loue,
 better, let call it, because it doth no
 harme; and yet is not good i though,
 because it dooth no good. If a brother
 offendeth (saith James) the naked, vandale
 stite of daily footle; and one of you say
 unto /

THE SECON D

On the bim^g Departin peace, breye mor
 ned, and bargee fited: not withstanding
 yee giv^e them no those things that are
 needful for the body, what helpeh al
 This tyme loue Saine James refuseth
 and Saine John will none of it, saying
 in his first Epistle and third Chap-
 ter, *My little children, let us see*
loue in word, neither in tongue shyngh,
1. John. 3.18 *but in deede and in truth.* And if there
 were no arleth in loue, without the deede,
2. 1. 10. 11 *if deide can alld both*
it not. Englyssh and velerd
 And yet agayne ther is another
 loue not aright, which doth some
 good, and leadeth to some dutys
 which are profitabl, but not for
 loue sake; but because we received
 some good before, or may receive
 profit by the same agayne. And this
 we may call a servile loue, because it
 worketh for wages and nothing els;
 and is no better as our sauionter-
 eth vs; but that sinners and Publi-
 cans may haue the like. Englyssh
33. But

Seruile
loue.

March. 5.
46. 47.
Luke 6. 32.
33.

But to leaueth these loues, which are none of ours, & to note that which indeede the Apostle meaneth, it is a simple loue, pure, & voyde of all respects, & louerh the brethren for the brethrens sake. Of which we may say as Salomon speakeith in the fourteenth of Proverbs, of the sensc and iudgement of the mind towards mirth, or mourning : *The mind (saith hee) ac-*
knowledgeth his own bitterness, or what
is better to it selfe : and in the mirth
therof no strange thing doth mixt it selfe:
That is, it trieth at things, and taketh
what it louerh, & leaueth what it li-
keth not. And even so this loue of
brethren, it hath her proper iudge-
ment, & nothing it alloweth but what
is like himself. It admitteth no respects
of rich or poore; wise, or vnwise;
strong, or weak; profitable or unprof-
itable: but looketh to the brother-
hood or company of brethren (as Peter
requireth) & in the name of brethren,
as Christ speakeith in the tenth of

Simple loue

Prou. 14, 10

Matthew

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Matth.10

exhortation

1.Tim.1,2

1 Cor.1,2

1.Corr.1,2

exhortation

Matthew, that is, as brethren; and in
 the onely nature of Brethren; it can
 brachte them, and nothing in them
 besides. Paul saluteth Timotheus,
 unto Timotheus my naturall Sonne in the
 faith: so calling him, because he had
 a true and a naturall faith. For there
 is a naturall faith, which bringeth
 forth a naturall love, of which we
 speake: and there is a bastard faith,
 of which is engendred a bastard love
 of false Brethren. These also are a
 mongst vs, but they are not of vs:
 and how little worth their loue is, I
 needs not speake: this white egge
 or a sticke hath as much bras as
 is. And whereas they haue overset
 nettes we must deale with them
 but still we stanc them, as a quallie
 mine that shakeith vnder vs, & some
 time or other they withdrawen
 The Apostle on the eleventh of the
 secondo did say in his first writing
 up all his perilles, to make upp the
 beapes as faste as he shal his sinnes
 amongst

amongst false brethren. And who of
hym Brethren; in easing vp the
famine of all our troubles, can leauie
ourthis, ⁱⁿperils of false brethren? or
is for the present wee can, the time
may come that it may be added. For
the broode of I^smael doth spawnew
pace. Hee that eate bread with me, hath ^{Psal. 41, 10}
lift vp his heele against me, saith David, ^[Ioan. 13, 18]
faith Christ. And how shoulde any
Christian looke for better? Most men
halde Salomon in the twelft of Pro-
verbs, Do prayse each man his own kind
nesse, but who can finde a faistfull man?
to w^t, which sheweth so much, as
hee saith he is. Thus many say they
loue, but proo^fe maketh all. ^{Vp here}
fore saith the Apostle to the Corinthe-
ans, in the second Epistle and eight
Chapter, when he w^tards them (to w^t,
Paul, and another brother sent unto
them) shew faist he^t towarddest him,
and before the Churches, the proo^fe of
your loue, and of the destroyng that weel
h^te afyoyd by vniuersall louyng. ^{Cor. 8, 24}
show

And

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And what proofe or testimonie
of our loue (my Brethren) shall I call
for heere? surely none at this time
but this, which none will denie,
but loue will yeelde it, or none at
all; it is so light, it is so little: and
yet I would to G O D our loue
would yeeld it. And this it is, name-
ly, that at the least we would come
together, and see one another, and
talke together, as louing brethren,
of our father, and of our mother, and
of our elder Brother, in whome, and
whose loue wee are adopted chil-
dren; of theyr loue towardes vs,
and our faith towards them; as like-
wise of our loue one towardes ano-
ther; of our necessities, of our af-
flictions, of our joyes and comforts,
of our hope, of our happiness, & of
the crowne of our inheritaunce laide
up in heauen; & further, to instruct,
to exhort, to comfort, to admo-
nish, and edifie one another: With-
out the which I see not how loue can
worke.

worke. Wherefore the Apostle
in the tenth chapter Hebrews; ex-
horteth thus: Consider (saith hee) Heb.10,24,
one another, to prouoke vnto loue,
²⁵ and to good works. Then hee shewt
evident meane. Not forsaking (saith
hee) the fellowshipp that wee hade
amongst our selues, as the manner of
some is. And who are those some;
but euery one, which shoulde con-
sider one another to prouoke vnto
loue, and to good works, which
wee do verie little; and all because
wee forsake the fellowshipp that
wee haue, or shoulde haue amongst
our selues, each man contenting
himselfe with himselfe, when law-
fully and without let, wee might
ioyne with many Brethren. Did
Christ so, who never (almost)
went without his Brethren? or, did
Paul so, who so earnestly prayed
for a journey to Rome, to see the
faithful, For I long (saith he) to see you
that I might beset among you some spi-
rituall

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it shall gift, that you might be strengthened, that is, that might be comforted; (faith) out Translation ye understand you. But the words of the Originall I interpret thus. That there might be ioynt exhortation amangst you, that so that, I might exhort together with you, or, ioyne my exhortation together with yours. For this is the spirituall gift, which before all saith, is sent to bestow upon them, by their mutuall faith, that is, by each others gifte and knowledge in the faith, or doctrin of faith, both their saith this. But all are not Apostles, all are not ministers. Yet, but are all brethren, as the Thessalians; and the Apostle in the fist of the first exhorteth them to therefore exhort one another, and consider one another even as you do. Which how can it be better done, then when we come together? Which though it ben alwaies, nor cannot be, yet as ofte as it may bee, let it bee, my brethren, and when it may not be.

1. Thes 5,11

Let it be, as it may. And howe is that? let the hand be the mouth, and the penne our speech; and our Epistles and Letters, as the lively characters of our hearts and mindes, let them present vs vnto the brethren. For I am ashamed (almost) to thinke that wee are not ashamed of so many bunches and bags full of Letters, written onely for the things of this perishing life, and scarce one or two in a yeere (if anie at all) sent, or receiued of this kinde, I meane, concerning the loue of Brethren. As if neither Saint Peter here, nor any Apostle besides, had euer saide; *Loue the brotherhood:* or, as if we could loue them, and do nothing for them, neuer so much as feare them, speake with them, or heare how they do.

And this (dearly beloved) maketh our greater and publike assemblies (which what are they also

G but

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but certaine holy communications
betweene God, & his people, when
either hee, by the word preached,
doth speake vnto vs; or wee, by our
prayers do speake vnto him?) this I
say maketh them so colde and fruit-
leſſe, that afterwards wee putte our
sparkles on the cold hearth, & ſingel
our ſelues one from another, & haue
not theſe private and leſſer meetings
betweene our ſelues, to conſer of the
things which we heard before. As
iſ before we had assembled but for a
fashion onely: which is not to aſ-
ſemble, but to diſſemble. Paul,

Coloffi.2,5 though abſent in the flesh, yet was pre-
ſent in the ſpirit, reioycing (as him-
ſelfe ſayth) and beholding the or-
der of the *Coloffians* in comming
together. But wee, as preſent
in the body, but abſent in the
ſpirit, (which is abſence indeede)
haue no ſuch ioy in the vnities and
ſocieties of our holy Brethren.
Wherby

Whereby wee euen hazard the loosing of our Fathers blessing : who loueith to call vs, and to see vs together, and then, and there to blesse vs; as *Jacob*, his children: whome ^{Gen.49,1,2} hee called togither , and then hee blessed them. For this is a promise to the plurall number , not so expressly giuen vnto the singular: *Where two or three are gathered together in my name , there am I in the middest of them .* And in the hundred thirtie and third *Psalme*: Beholde ^{Mat.18,20} ^{Psal.133} (sayeth David) howe good and pleasant a thing it is brethren, to dwell togither in unitie. It is like the precious Oyntment vpon the heade, that ranne downe unto the beard ; euen unto Aarons beard, and went downe to the skirtes of his cloathinge : Like as the dewe of Hermon, which fell upon the Hill of Sion. And why so precious? and why so pleasant ? The reason is added : ^{Verse 3.} Fortherore (this worde hee vseth signifi-

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nificantlie, and as we say, emphati-
callie) there, as if hee sayde , there,
and not else-where , as there, *The
Lord promiseth his blessing , and life for
euermore.*

Jude ver.11 *Balaam beguiled with the wages*
Num.22,13 *of vnrighteousnesse, woulde haue*
 cursed the righteous. And yet hee
Num.23,10 *cryeth out : Let my soule die the death*
 of the iust ; and let my latter ende bee
 like unto theirs. All woulde die the
 death of the brethren ; and manie
 professe the faith of brethren : but
 all will not liue the life of the bre-
 thren, for the life of the brethren is
 their loue, which dieth not, but li-
1.Cor.13,13 *ueth euer. As Paule sayeth, Nowe a-*
 bideth faith, hope, and loue, euenthese
 three. But the chiefest of these is loue.
 For it abydeth nowe , and euer.
 Whereupon Saint John concludeth
 thus, (and with this I conclude al-
1.John 3,14 *so.) By this wee knowe that we are transfo-*
 lated from death to life, because wee loue
 the

S E R M O N.

220.

the brethren. For wee and our loue
must live togither.

The God of peace, and loue, en-
crease this loue, and knowledge in
vs, and present vs blamelesse in his
sight, through Iesus Christ: to
whom be prayse for euer.

Amen.

F I N I S.